



## **LEADERS OF GANDHIAN MOVEMENTS IN BUNDELKHAND U.P.**

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The Non-Cooperation Movement, launched from September 1920 to February 1922 under the leadership of Mahatma Gandhi and the Indian National Congress, marked a new awakening in the Indian independence movement.

Bundelkhand (Uttar Pradesh) After several incidents, including the Jallianwala Bagh massacre, Gandhiji realized that there was no possibility of receiving fair treatment from the British. He planned to withdraw the country's cooperation from the British government, thus launching the Non-Cooperation Movement.

The movement was intended to influence the administrative structure of the country and thus influence the country's governance. This movement was a huge success as it provided immense encouragement to millions of Indians. It almost shook British power.

Mahatma Gandhi led the Civil Disobedience Movement, which was launched at the Congress session in December 1929. Bundelkhand (Uttar Pradesh) The aim of this movement was to completely disobey the orders of the British government. During this movement, it was decided that India would celebrate 26 January as Independence Day throughout the country. On 26 January 1930, meetings were held across the country and the Congress tricolor was hoisted.

Bundelkhand (Uttar Pradesh) The British government tried to suppress the movement and resorted to brutal firing, killing hundreds. Thousands of people, including Gandhiji and Jawaharlal Nehru, were arrested. Bundelkhand (Uttar Pradesh) The movement spread to all corners of the country. Subsequently, Round Table Conferences were organized by the British, and Gandhiji participated in the second Round Table Conference in London. But nothing came out of the conference, and the Civil Disobedience Movement resumed.

Bhagwan Das Arajaria, Bundelkhand (Uttar Pradesh) Non-Cooperation Movement: Born on January 12, 1869, Dr. Bhagwan Das's birth anniversary will be celebrated on Wednesday. "Soon after becoming the first Prime Minister of independent India, Pandit Jawaharlal Nehru visited Varanasi, and

he came to our house in Sigra to pay his respects to my great-grandfather Bhagwan Das," says Dr. Pushkar Ranjan, retired professor of anesthesiology and critical thinking.

Pandit Nehru also visited our house several times during the freedom struggle<sup>1</sup>. Ranjan says, "Dr. Radhakrishnan, as the Vice-Chancellor of BHU, also visited our house several times and had long discussions with grandfather on philosophy and various topics of common interest." Books written by Dr. Bhagwan Das.

Dr. Bhagwan Das belonged to the prestigious Sah family of Kashi. After a brilliant career as a student, he joined government service as a tehsildar in 1890, and was promoted to deputy collector and magistrate in 1894.

He resigned from government service in 1898 after his father's death in 1897. That same year (1898), Annie Besant, president of the Theosophical Society, founded the Central Hindu College to rehabilitate all that is great and glorious in oriental culture. Dr. Bhagwan Das began working with her.

He wrote a book titled "Sanatan Dharma: An Advanced Textbook of Hindu Religion and Ethics" in 1904 as a supplement to the Sanatana Dharma series of textbooks published by the college. He published a translation of the Bhagavad Gita with Annie Besant in 1906, giving the original Sanskrit verses and English translations.

He served as honorary secretary of Hindu College for 15 years (1899–1914). He was also active in the Theosophical Society and played a key role in the development of the society's Banaras branch. He devoted his time to the study of Hindu scriptures such as the Vedas and Manu Smriti and their interpretation through his books and articles for both scholars and the common man<sup>2</sup>.

He wrote several books and became renowned as a highly learned scholar and Vedic scholar. Bundelkhand (Uttar Pradesh) Annie Besant collaborated with Mahamana Madan Mohan Malaviya in the establishment of BHU and merged the Central Hindu College into the proposed university, which began functioning on the college campus in 1916. Dr. Bhagwan Das was named as one of the five honorary joint secretaries of the Management Committee of BHU. He was also named as a member of the University Court, Senate, and other bodies. Bundelkhand (Uttar Pradesh) Beginning his political journey in 1919, he became president of the UP Social Conference, and in 1920 he presided over the UP Political Conference, and soon became an important member of the Indian National Congress<sup>3</sup>. He participated in the Non-Cooperation Movement launched by Mahatma Gandhi in August 1920.

His many publications include:

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<sup>1</sup> K.K. Ghosh, *The Indian National Army*, Meerut, Meenakshi Prakashan, 1969

<sup>2</sup> S. Gopal, *British Policy in India, 1858-1905*, Cambridge, Cambridge University Press, 1965

<sup>3</sup> R.C. Majumdar, *Three Phases of India's Freedom Struggle*, Bombay, Bharatiya Vidya Bhavan, 1961

An Outline Scheme of Swaraj (jointly with C.R. Das); The Essential Unity of All Religions; Ancient Solutions to Modern Problems; and The Social Reconstruction of Modern Societies. Dr. Bhagwan Das was awarded honorary doctorates by BHU in 1929 and Allahabad University in 1937.

The nation honored him with its highest award, the Bharat Ratna, in 1955 in recognition of his valuable services. He died on September 18, 1958, at the age of 90. The Indian P&T Department issued a special postage stamp in his memory on the occasion of his birth centenary in 1969.

Bundelkhand (Uttar Pradesh) Gandhiji's principle of non-violence acquired novelty and uniqueness in the sense that Gandhiji sacrificed both personal and religious spheres for the eradication of evils and exploitation. He shaped and applied this principle with strong moral conviction in the social, economic, and political spheres, not just in the fields of trade, but in the realm of justice and peace, with minimal physical and moral destruction of the exploiter or wrongdoer. R.B. Gregg of Bundelkhand (Uttar Pradesh) concludes, "The principle of nonviolent resistance had already been conceived and independently implemented by many visionaries and courageous people in many different countries<sup>4</sup>.

These included Luz, Confucius, Buddha, Jain Tirthankaras, Jesus Christ, St. Francis of Assisi, George Fox, Leo Tolstoy, and many others, too numerous to mention. But Gandhiji is the outstanding figure in modern times who has worked out the principle and applied it to mass movements in an organized, corporate fashion, and has proven the validity of this extension by actual successful campaigns under many difficult circumstances." Asha Rani explains, "Based on Indian religious thought and the fusion of various influences, he developed his own theory of nonviolent action, molded it along Gandhian lines, and applied it with partial success to various socio-economic and political problems." Bundelkhand (Uttar Pradesh) Prof. V.P. Verma reveals that Gandhiji "attempted to apply the principle of nonviolence propounded by Indian leaders and prophets to a social and political level."

Nonviolence is not a fixed principle. It is dynamic, and its theory and practice continued to grow and evolve as long as he lived<sup>5</sup>. During his forty years of practicing nonviolence, Gandhiji applied it to ever-widening and new areas. Bundelkhand (Uttar Pradesh) Thus, from the above quotes and quotations, it becomes clear that Gandhiji's theory of nonviolence is fundamentally ethical, spiritual, and dynamic in nature. Secondly, it demands application in almost all spheres of life—personal, social, religious, economic, political, national, and international. For this reason, it has a practical dimension beyond the theoretical. Gandhiji himself stated very clearly, "We have to make truth and

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<sup>4</sup> R.C. Majumdar, *Three Phases of India's Freedom Struggle*, Bombay, Bharatiya Vidya Bhavan, 1961

<sup>5</sup> R.C. Majumdar (ed.), *History and Culture of the Indian People*, Vols. 11, 12, and 13, Bombay, Bharatiya Vidya Bhavan, 1963-69

nonviolence, not a matter of individual practice, but for the practice of groups, communities, and nations."

This is, at any rate, my dream. I will live and die trying to realize it. .. Nonviolence is a quality of the soul, and therefore, must be practiced every day in all aspects of life. According to the traditional concept, nonviolence means not killing, injuring, or harming any living being, including lower animals or insects. Bundelkhand (Uttar Pradesh) Therefore, this concept of nonviolence is negative in nature. But Gandhiji revolutionized the concept of nonviolence by giving it unlimited positive meaning. Bundelkhand (Uttar Pradesh) He included many positive and ethical elements such as love, charity, humanism, altruism, the dignity of labor, the dignity of mankind, the pursuit of truth, a moral life, a moral religion, moral economics, moral politics, the pursuit of spiritual unity, and above all, the establishment of an evil-free society within the scope of his definitions and interpretations of nonviolence. At one place, Gandhiji reveals, "...for me it (nonviolence) has a world of meaning and takes me to very high realms, infinitely higher than the realm I would reach if I only understood nonviolence as nonkilling."

Bundelkhand (Uttar Pradesh) At another place, Gandhiji explains, "Nonviolence is not a crude thing, created for manifestation. Not harming any living thing is undoubtedly a part of nonviolence. But this is its lowest expression. The principle of nonviolence is hurt by every evil thought, by undue haste, by lies, by hatred, by ill-will. India's struggle for independence began when it refused to be dominated by the British and planned to work together towards a free India<sup>6</sup>.

But the process was not easy. There were obstacles along the way. Numerous movements were launched to drive British power out of India, but most of them failed to achieve the objective for which they were launched.

But they strengthened India's desire for freedom and ultimately paved the way towards a free India. The Bundelkhand (Uttar Pradesh) Non-Cooperation Movement, also known as the Civil Disobedience Movement, was launched by Mahatma Gandhi on August 1, 1920. The Non-Cooperation Movement was the first mass movement organized as part of India's freedom struggle<sup>7</sup>.

#### Factors Behind the Movement

Anger was simmering among Indians against British rule in India. There were many reasons for launching the Non-Cooperation Movement, the most

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<sup>6</sup> S.R. Mehrotra, *The Emergence of the Indian National Congress*, Delhi, Vikas Prakashan, 1979

<sup>7</sup> @article{https://doi.org/10.13140/rg.2.2.28478.96327, doi = {10.13140/rg.2.2.28478.96327}, url = {https://www.researchgate.net/doi/10.13140/rg.2.2.28478.96327}, author = {{Purushottam Singh} and Sandhu, Akhtar Hussain and {atul kumar shukla} and Mueen, Ajmal and {UMAKANTA MISHRA}}, language = {en}, title = {Regular Issue of Kanpur Historiographers year 2025}, publisher = {Unpublished}, year = {2025}}

important of which were:

The Jallianwala Bagh Massacre is an event that will never be forgotten. On April 13, 1919, a large crowd gathered to peacefully protest the arrest of Dr. Satyapal and Dr. Saifuddin Kitchlew. Bundelkhand (Uttar Pradesh) This crowd of unarmed, innocent women, children, and men was subjected to open fire from machine guns and rifles on the orders of General Dyer. Thousands were killed during this massacre. Bundelkhand (Uttar Pradesh) Martial law was subsequently imposed in Punjab, and the people faced hardships they had never imagined.

Bundelkhand (Uttar Pradesh) The Government of India Act of 1919 was enacted based on the recommendations of the Montagu-Chelmsford Proposals made in 1918. Voting rights were curtailed, and Indians had little or no say in the decisions and policies made by the government.

Bundelkhand (Uttar Pradesh) However, Indians refused to give in and decided to protest against the Government of India Act and its recommendations. This Act introduced a system of dyarchy and divided the subjects in the list into reserved and transferred. Bundelkhand (Uttar Pradesh) The Rowlatt Act of 1919 gave the police the supreme power to imprison anyone suspected of terrorism for at least two years without trial. Gandhi organized mass protests against this movement in various parts of the country.

Bundelkhand (Uttar Pradesh) The Khilafat Movement, which began in 1919, united Hindus and Muslims under one umbrella. They decided to stand up against the injustices committed by the British, and this marked the beginning of the Non-Cooperation Movement.

#### **Beginning of the Non-Cooperation Movement:**

Bundelkhand (Uttar Pradesh) The reasons described above resulted in civil disobedience movements across the country. Everyone came forward to participate and contribute to the ouster of British rule from India. The Nagpur session of the Congress defined the purpose behind the Non-Cooperation Movement: The main objective behind the Non-Cooperation Movement was to achieve complete independence through peaceful means.

. The Congress formed a 15-member committee to look after its day-to-day affairs.

. The Congress favored the use of Hindi as much as possible.

While Indian leaders were planning a large-scale non-cooperation movement in 1921, the Congress instilled patriotism among the masses and inspired them to join the movement. The people of Bundelkhand (Uttar Pradesh) asked Mahatma Gandhi to launch the second phase of mass civil disobedience. As soon as the start of mass civil disobedience was announced, an incident occurred in Chavadi, Uttar Pradesh, where a violent mob set fire to a police station, killing at least 22 police personnel. The mass civil disobedience ended before it even began, and the non-cooperation movement was withdrawn.

Diwan Shatrughan Singh Bundelkhand, Father of the Independence Movement in India:

The pride of Bundelkhand (Uttar Pradesh), a leader who served his country and his people without expecting anything in return. He was the base of the freedom movement in Bundelkhand, a large region in central India that is now part of two states: Uttar Pradesh (MP) (comprising 14 to 20 districts). He and his wife, Rani Rajendra Kumari, were imprisoned for over nine years for their role in India's freedom struggle. Bundelkhand (UP) donated his vast wealth to the poor and also donated a substantial amount of his property to the Indian freedom struggle.

He never accepted any position in the government and never stood for elected office after India's independence. He continued to serve the people as a humble servant of this great nation.

Bundelkhand (UP) set an example of selfless service to the nation. He also fought against the caste system and served the poorest and most exploited citizens since the 1920s.

A true Karmayogi patriot. He is called Bundelkhand Kesari; the only other person in history to be given this title was Maharaja Chhatrasal. India's freedom struggle was shaped by the participation of many influential leaders and movements, which ultimately led to the independent India we live in today.

Bundelkhand (Uttar Pradesh) Many leaders sacrificed their lives, many protests and movements failed, and many people gave up their lives after much effort. India finally succeeded in achieving independence in 1947.

The Civil Disobedience Movement has been an essential aspect of India's struggle for independence. A large group of people refused to follow the rules and regulations introduced by the British government and led the massive Non-Cooperation Movement. This movement was led by Mahatma Gandhi.

Bundelkhand (Uttar Pradesh) Although the movement did not achieve its desired motto of Purna Swaraj, it strengthened India's unity and paved the way for India's struggle for independence. The founding fathers of the independence movement in the entire Bundelkhand region were the great Dewan Shatrughan Singh and his wife Rani Rajendra Kumari. They were two great Indian freedom fighters from the Bundelkhand aristocracy.

Dewan Shatrughan Singh is also known as 'Bundelkhand Gandhi' and 'Bundelkhand Kesari'. Previously, only Maharaja Chhatrasal was addressed as Bundelkhand Kesari. His father, Diwan Sudarshan Singh, died while Shatrughan Singh was still in the womb. In 1914, Diwan Sahib married Rani Kaushalya Devi, who became known as Rani Rajendra Kumari after marriage. Rani Sahib was the daughter of a very wealthy nobleman from Fatehpur. She was born on December 25, 1900, four months after her father's death. She was tutored by the renowned Indian poet Maithili Sharan Gupta. She began her career as an armed revolutionary against the British occupation of Bundelkhand (Uttar Pradesh), India.

His support was crucial for many revolutionaries of the time, including Chandrashekhar Azad. He also created a secret code language for his

revolutionaries to use. He invented the Rathore Veer Durgadas and used it to disseminate information about the freedom movement. Bundelkhand was inspired by the famous book "Rathore Veer Durgadas" written by Bankim Babu, which shaped the course of the freedom struggle in Bundelkhand.

Bundelkhand initially formed a group of dedicated youth willing to make the ultimate sacrifice for their nation. Hundreds of such freedom fighters were trained at various locations around Bundelkhand. The main site was Dewan Saheb's fort on the banks of the Betwa River. He also published a nationalist magazine that was distributed throughout Bundelkhand. In declassified documents from British India, he was described by the British as "the most dangerous revolutionary in Uttar Pradesh." Bundelkhand met Gandhiji in the 1920s when he visited Dewan Saheb's house in Rathore, Hamirpur (now donated as the Gandhi Ashram) and subsequently became his follower—a follower of non-violence. He united the entire Bundelkhand region, transcending caste and religion, for India's freedom struggle. He exemplified a leader who forged Hindu-Muslim unity in Bundelkhand. He regularly participated in Muslim celebrations like Muharram and Eid.

Dewan Shatrughan Singh was fortunate to have a team of associates who were inspired by him and worked with him in the freedom struggle. They included Shripat Sahai Rawat-Shri Bhai, Pt. Manni Lal Gurudev, Ram Gopal Gupta, Mantriji, and many other patriots. Rani Sahiba of Bundelkhand (Uttar Pradesh) accompanied him in all his endeavors. Both spent their lives serving the people. During the freedom struggle, the couple went to jail several times and refused the Class A treatment they deserved, choosing to live with poor prisoners who they believed needed their help. Each spent more than nine years in prison for India's freedom movement. They continued public service even after independence. They renounced all luxuries and wore only khadi throughout their lives. Following Gandhiji's instructions, they burned all their foreign-made luxury goods, as this was adversely affecting the Indian economy at the time. Diwan Shatrughan Singh initiated the first village donation. When Vinoba Bhave visited the district in the early 1950s, Diwan Sahib offered the entire village of Mangruth. He also established several schools and colleges in Bundelkhand district, donating his land and money, and in the process, encouraging others. In Bundelkhand (Uttar Pradesh), no institution is named after him or his family members.

Diwan Sahib and Rani Sahiba are credited with inspiring people to make the three most difficult donations (sacrifices) – village donation, land donation, and labor donation. The road connecting Charkhari to Supa in Hamirpur district was constructed through labor donation.

Rani Sahiba defeated UP Chief Minister C.B. Gupta in a by-election in 1958, contesting as an independent candidate from Maudaha. This was considered a major milestone in democracies worldwide, where an independent woman defeated the Chief Minister of the Union's largest state. Numerous scholars have completed PhDs on the lives of these two great Indian patriots. An

annual fair is held in Maungrath on December 25th, the birthdays of these two great figures, and thousands of people attend.

The district hospital in Hamirpur was named after Diwan Sahib after his death. Despite coming from one of the most affluent families in Central India, the couple sacrificed everything for the country. They passed away in 1975.

Diwan Sahib devoted his life to serving the Harijan community. He fought against caste discrimination. Diwan Shatrughan Singh, with the help of Shyam Bihari Choubey, established a village called Harijan near Charkhari.

After World War I, the British economic situation deteriorated, and the main landed elite were invited to a state function to solicit donations to help the British war effort. All the elite began donating money to the British, but the young Dewan Shatrughan Singh refused to give a single penny to the British who had enslaved his country. He declared his loyalty to his people, not to the imperial power, and left the meeting to a hero's welcome from the crowd gathered outside. He was subsequently arrested for the first time.

Dewan Sahib was a friend of Pandit Nehru and close to Gandhiji. Rani Sahiba served in prison with Shrimati.

He supported many other freedom fighters in North and Central India, as very few such affluent people were involved in India's freedom struggle. Khurda became a part of Puri district in 1829, and from the late nineteenth century, the development of modern education and the influence of the nationalist movement in Puri district resulted in a growing socio-political consciousness in Khurda, led by the Satyawadi School.

Khurda was one of the eight places where a vernacular school was established in 1844, as per the plan of Governor General Lord Hardinge. Subsequent schools were established in other places such as Tangi, Banapur, Begunia, Bhubaneswar, and Janla in 1858-59. The Khurda Vernacular School was later upgraded to Middle English School (in 1867) and High English School (in 1896). After independence, the Khurda High English School was renamed BJB High School in memory of Buxi Jagabandhu.

According to a report in Utkal Deepika, Bundelkhand (Uttar Pradesh), as early as 1882, Khurda had some educated people, such as Fakir Charan Ray (a teacher at the Orda School), Shyam Sundar Raj Dalbehra (his student), and Antaryami Patnaik (Sub-Inspector of Schools). A plan was made to spread women's education in Khurda. Over time, alumni of the Khurda High English School became instrumental in awakening the socio-political consciousness of the people. Before the formation of the All India Congress Socialist Party, the Utkal Congress Socialist Workers League was organized as the mouthpiece of Sarathi. Its executive committee in Bundelkhand (Uttar Pradesh) included the following: Nabakrushna Chaudhari (General Secretary), Malati Chaudhari (Treasurer), Surendra Nath Dwivedi, Dibakar Patnaik, Gauri Shankar Samanta, Nripendra Narayan Sen, Gaura Chandra Das, Prannath Patnaik, and Gatikrishna Swain. Prannath Patnaik, who studied at Kashi Vidyapeeth during the period 1932-34, obtained the Shastri degree, and was initiated into Marxist

ideology by the Vidyapeeth's Principal, Acharya Narendra Deva.

He presided over the first session of the Orissa Congress Socialist Party, held at the residence of Navkrishna Choudhary in Cuttack in 1934. In October 1934, at a meeting held in Bombay, the All India Congress Socialist Party was organized with representatives from thirteen states.

On June 10, 1935, a farmers' conference was held at the Cuttack Town Hall under the chairmanship of Godavaris Mishra. On August 10, 1935, the socialists of Orissa formed a farmers' union with Harekrishna Mahtab as president.

Kishori Mani Devi was born in 1906 to Dasharathi Mohanty and Haimbati Devi in Kumarpada village, near Nimapada in Puri district.

Although Dasharathi was a landowner, he followed Gandhian ideology and adopted the Gangavadi way of life by wearing khadi and patronizing khadi clothing. He supported the freedom struggle, with the moral support of his wife, Haimbati. Bundelkhand (Uttar Pradesh) Haimbati mastered Hindi language and literature and worked as a Hindi teacher at Ravenshaw Girls' School for a while. Influenced by her parents, Kishori Mani also took an interest in the freedom struggle. Therefore, her parents arranged her marriage to Niranjana Patnaik, a renowned freedom fighter and lawyer from Ganjam, who had already made a mark in public life before his participation in the Non-Cooperation Movement in 1921. Bundelkhand (Uttar Pradesh) She married him in 1925. Her husband remained. Engaged in the freedom struggle, she faced financial difficulties supporting her family. Despite this, she joined the Indian National Congress and took responsibility for organizing the Congress. During the Salt Satyagraha in Ganja and Huma, she organized meetings there and persuaded women from those areas to join the Satyagraha. Bundelkhand (Uttar Pradesh) Many women also participated in the Satyagraha at her call. With their support, she staged sit-ins in front of several foreign textile and liquor vendors. In 1930, a group of Satyagrahis raided a salt warehouse in Huma and seized a large quantity of salt.

Kishori Mani was involved in this raid along with Kundalata Devi. In the years following 1919, we see the national movement spreading to new areas, involving new social groups, and developing new methods of struggle. How do we understand these developments? What were their implications?

First, the war created a new economic and political situation. This led to a massive increase in defense expenditure, financed by war loans and rising taxes: customs duties were raised, and income tax was introduced.

During the war years, prices doubled between 1913 and 1918, causing extreme hardship for ordinary people. Villages in Bundelkhand (Uttar Pradesh) were called upon to supply troops, and forced conscription in rural areas caused widespread anger.

Then, in 1918-19 and 1920-21, crop failures occurred in many parts of India,

resulting in severe food shortages. This was accompanied by an influenza epidemic. According to the 1921 census, 12 to 13 million people died due to famine and epidemics.

Hydraulic construction continued under the Bundelas. Among them, Bir Singh Dev gained renown as the greatest dam builder. He constructed three large dams: Bir Sagar, Singh Sagar, and Dev Sagar.

Vir Sagar is located in Prithvipur village in Tikamgarh district. It was formerly in the Orchha pargana. Its length was 82 meters and width was 11.50 meters. It was praised by the Mughal emperor Shah Jahan. Singh Sagar is located in the vicinity of Garh Kunder, the former capital of the Bundelas.

Bundelkhand (Uttar Pradesh) In support of the name 'Jujhuti', it is argued that since the people of this region were willing to sacrifice their lives for their territory, Jujhuti appears to be derived from the word Jujhuti (fight).

During the time of the Chandelas, the region took on a new name, Jaijabhukti or Jejabhukti. This is how the region came to be known under them. It is said that the region was named after a ruler named Jaijaka, son of Chandravarman of the Chandela dynasty, whose real name was Jayavarman (also known as Jayashakti). He ruled the region from 870 to 880 AD. With the help of his brother Vijayashakti, he built this vast fort. He conquered the region and named it after himself. Three objectives have been outlined behind its construction: protection from floods, conservation of water for irrigation and domestic purposes, and raising the water level of the surrounding areas. Dev Sagar is in Shivpuri district. It became popular in Bundelkhand (Uttar Pradesh). Sural Ghat in the region. The embankment wall of this structure is "L" shaped, which is quite unique. Furthermore, it is the longest, with a 70.50 meter support retaining wall. Detailed measurement plans of each section along with the ground level are given at the end of each water memorial. While she was active in the freedom struggle, she lost her husband in 1943 at the age of only 37. Thus, she had to struggle a lot to raise and educate her four daughters and two sons, who became well-established after being educated. She passed away on January 17, 1981, at the age of 85.

Bundelkhand (Uttar Pradesh) The infamous Jallianwala Bagh massacre occurred on April 13th. A large crowd gathered on the enclosed grounds of Jallianwala Bagh that day. Some came to protest the government's new repressive measures. Others had come to attend the annual Baisakhi fair.

Being from outside the city, many villagers were unaware of the martial law imposed. Bundelkhand (Uttar Pradesh) Dyer entered the area, blocked the exits, and opened fire on the crowd, killing hundreds. His aim, as he later declared, was to "create a moral effect" by instilling terror and fear in the minds of the Satyagrahis.

The Bundelas of this region considered themselves Gaharwal Rajputs and, according to tradition, traced their origins to Raja Pantham. After their defeat at the hands of Shahabuddin Ghorī, the Gaharwals of Kannauj and Kashi migrated to Vindhya Pradesh. Pantham's successors expanded their influence in the region.

His son Bir (1214-24 AD) succeeded in expanding his territory. His grandson Arjun Pal settled in Mahoni around 1313 AD in Bundelkhand (Uttar Pradesh). Therefore, the first capital was established in Mahoni.

After Arjun Pal's death, his second son Sohan Pal defeated the Khangar king and established his capital in Garhkundar. Gradually, his influence spread across the region. Sohan Pal's establishment of control over Garhkundar proved to be a turning point in the history of the Bundelas. As news of the Jallianwala Bagh incident spread, mobs took to the streets in many cities across North India. There were clashes with the police, clashes, and attacks on government buildings. The Bundelkhand (Uttar Pradesh) government responded with brutal repression, attempting to humiliate and terrorize the people: Satyagrahis were forced to rub their noses on the ground, crawl on the streets, and salute (salam) all Sahibs; people were flogged, and villages (around Gujranwala in Punjab, now in Pakistan) were bombed. Seeing the violence spreading, Mahatma Gandhi called off the movement. In rural areas, wealthy peasant communities—such as the Patidars of Gujarat and the Jats of Uttar Pradesh—were active in the movement. As producers of commercial crops, they were severely affected by the trade recession and falling prices. As their cash income disappeared, it became impossible for them to pay the government's revenue demands. And the government's refusal to reduce the revenue demands led to widespread resentment.

These wealthy peasants became enthusiastic supporters of the civil disobedience movement, organizing their communities, and at times forcing unwilling members to participate in boycotts. For them, the fight for Swaraj was a struggle against high revenues.

But when the movement was withdrawn in 1931 without a revision of revenue rates, they were deeply disappointed. Therefore, when the movement resumed in 1932, many of them refused to participate.

This helped create an image with which people could identify the nation. It was with the growth of nationalism in the twentieth century that India's identity became visually associated with the image of Bharat Mata.

The image was first created by Bankim Chandra Chattopadhyay. In the 1870s, he wrote 'Vande Mataram' as a hymn to the motherland. It was later included in his novel Anandamath and widely sung during the Swadeshi movement in Bengal. As the national movement developed, nationalist leaders became increasingly aware of the importance of such symbols and signs to unite people and instill a sense of nationalism in them.

During the Swadeshi movement in Bengal, a tricolor flag (red, green, and yellow) was designed. It featured eight lotuses, representing the eight provinces of British India, and a crescent moon, representing Hindus and Muslims. By 1921, Gandhi had designed the Swaraj flag. This was again a tricolor (red, green, and white) with a spinning wheel in the center, representing the Gandhian ideal of self-help. Carrying the flag during marches

and holding it high became a symbol of defiance. Another means of instilling a sense of nationalism was the reinterpretation of history.

**Bundelkhand (Uttar Pradesh)** By the turn of the century, many Indians began to feel that Indian history needed to be reinterpreted to instill a sense of pride in the nation. The British viewed Indians as backward and primitive, incapable of governing themselves. In response, Indians discovered India's great achievements. began to look into the past.

**Bundelkhand (Uttar Pradesh)** wrote about the glorious development of ancient times when art and architecture, science and mathematics, religion and culture, law and philosophy, crafts and trade flourished. In their view, this glorious period was followed by a history of decline during India's colonial rule. These nationalist histories urged readers to take pride in India's great achievements in the past and to fight to change the miserable conditions of life under British rule.

Thus, growing anger against the colonial government in the first half of the twentieth century brought together different groups and classes of Indians in a common struggle for independence. The Congress, led by Mahatma Gandhi, tried to transform people's grievances into organized movements for independence. Through such movements, nationalists sought to build national unity. But as we have seen, diverse groups and classes participated in these movements with different aspirations and expectations.

Since their grievances were widespread, freedom from colonial rule also meant different things to different people. The Congress constantly attempted to bridge differences and ensure that the demands of one group did not alienate another.

The Non-Cooperation Movement was a political campaign launched by Mahatma Gandhi on September 1, 1920, aimed at urging Indians to withdraw their cooperation from the British government, with the aim of persuading them to grant self-rule.

**Bundelkhand (Uttar Pradesh)** It arose as a result of the Indian National Congress (INC) withdrawing its support for British reforms following the Rowlatt Act of March 18, 1919, which suspended the rights of political prisoners in seditious trials.

This was seen as a "political awakening" by Indians and a "threat" by the British—leading to the Jallianwala Bagh massacre on April 13, 1919.

Gandhi, a proponent of non-violence, was horrified. He lost all faith in the goodness of the British government and declared that it would be a "sin" to cooperate with the "satanic" government. Similarly, the idea of Satyagraha was later championed by Jawaharlal Nehru, for whom the massacre "further reinforced the conviction that nothing less than independence was acceptable."

**Bundelkhand (Uttar Pradesh)** Gandhi drew his ideologies and inspiration from the ongoing non-cooperation movements, particularly those led by Satguru Ram Singh, who is credited with being the first Indian to use non-cooperation and the boycott of British goods and services as a political weapon.

In response to the Jallianwala Bagh massacre and other violence in Punjab, the movement sought to secure Swaraj, independence, for India. Gandhi promised Swaraj within a year if his non-cooperation program was fully implemented. Another reason for launching the Non-Cooperation Movement was that Gandhi lost faith in constitutional methods and transformed from a collaborator with the British rule, campaigning for Indian independence from colonialism, to a non-cooperator. Bundelkhand (Uttar Pradesh) Other reasons included economic hardships for the common Indian citizen, which nationalists attributed to the economic exploitation of India under colonial rule. Indian artisans faced hardships due to British factory-made goods, and were being employed by the British Indian Army to provide sufficient recruits during World War I. Gandhi attended the Second Round Table Conference in London with Mrs. Sarojini Naidu. At this conference, Mahatma Gandhi claimed that the Congress represented more than seventy-five percent of the Indian population. Bundelkhand (Uttar Pradesh) Gandhi's claim was not supported by the British and Muslim representatives. The Second Round Table Conference proved futile for Indians, and Gandhi returned home without any positive results. Following this, the political landscape in India took a more intense turn. In Gandhi's absence, Viceroy Lord Willingdon adopted a policy of repression. The Gandhi-Irwin Pact was violated, and the Viceroy began suppressing the Congress.

Bundelkhand (Uttar Pradesh) The Conservative Party, which was in power in England, followed suit and adopted a repressive stance against the Congress and Indians. The Congress was held responsible by the government for inciting the "Red Shirts" to participate in the Civil Disobedience Movement led by Khan Abdul Ghaffar and for inciting the peasants of Uttar Pradesh to refuse to pay land revenue. Additional to this was the severe economic crisis that gripped the country. Under such circumstances, the resumption of the Civil Disobedience Movement was inevitable. Bundelkhand (Uttar Pradesh) In Indian history, the Gandhian era was revolutionary, leading to numerous Satyagraha movements to liberate the country from the British. The main objective of the movement was to achieve independence for the beloved nation. The Indian National Congress became the political face of the Swaraj movement. The Jallianwala Bagh massacre, the Chauri Chaura incident, and the Rowlatt Act were eye-openers for the citizens. A united nation supported and endorsed the Non-Cooperation Movement, boycotting government jobs, educational institutions, and industries.

Bundelkhand (Uttar Pradesh) The Non-Cooperation Movement was proceeding peacefully when the Chauri Chaura incident occurred in present-day Uttar Pradesh. It occurred in Gorakhpur district in February 1922 when a number of Non-Cooperation Movement protesters were attacked by police, who in turn set fire to a police station.

The movement's staunch ideology of non-violence was tarnished after the incident.

However, Mahatma Gandhi decided to withdraw the movement following the STS (Struggle-Treaty-Truth) pattern. The Bundelkhand (Uttar Pradesh) ceasefire struggle was a pattern where Gandhi called off the movement after two years to gather energy and strength to launch another movement against the British. He was also sentenced to six years in prison for publishing inflammatory material against the government.

Non-Cooperation Movement in Bundelkhand (Uttar Pradesh) by Rajendra Kumari

Charkhari is a part of Mahoba in the Bundelkhand region, home to many great Indian freedom fighters. The father of the freedom movement in Bundelkhand, Dewan Shatrughan Singh and his wife Rani Rajendra Kumari were two great Indian freedom fighters from Bundelkhand.

His father's name was Dewan Sudarshan Singh and his mother's name was Rao Annie Dulaiya, who died while Shatrughan Singh was still alive. Bundelkhand (Uttar Pradesh) Diwan Sahib married Rani Kaushalya Devi in 1914 as a child, who became known as Rani Rajendra Kumari after the marriage. His wife, Rani Rajendra Kumari, was older than him.

Bundelkhand (Uttar Pradesh) Unfortunately, the forest policy has never been one of conservation. Despite the declaration of adopting "scientific management" of forests, a single-point program of clearing and selling forests, initially for vegetation and then for granite, continues to this day, and the condition of the forests has become extremely precarious.

Bundelkhand (Uttar Pradesh) The roadside was paved with fruit-bearing and shade-producing trees such as mango, mahua, jamun, sissou, sil, peepal, arjun, banyan, and neem, eventually interspersed with thorny *Prosodias juliflora*, which is helpful to farmers.

This includes the lower reaches of Karvi tehsil and the southeastern part of Naraini tehsil. The general characteristic of this tract is a succession of narrow doabs formed by numerous deep-channeled streams that carry the drainage of the hills to the Yamuna River and further west to the Baghen River. Each doab typically contains an entire section of Bundelkhand-Soi. Between the streams is a central plateau of maar and kabar.

As it slopes downhill on both sides, it transforms into parua (or singua) and eventually rakar. The main stream of this tract is the Paisuni, which is crisscrossed by ugly ravines caused by erosion along the Baghin and Yamuna.

The stretch between the Paisuni-Yamuna confluence and the Baghin-Yamuna junction is highly flood-prone; the entire area is uneven, with surface soil constantly being washed away, except where it is held in place by embankments.

The Bundelas of this region consider themselves Gaharwal Rajputs and, according to their tradition, trace their origin to Raja Pancham. After their defeat at the hands of Shahabuddin Ghorī, the Gaharwals of Kannauj and

Kashi migrated to Vindhya Pradesh. Pancham's successors expanded their influence in the region.

His son, Bir (1214-24 AD), succeeded in expanding the territory. His grandson, Arjun Pal, settled in Mahoni around 1313 AD. "Therefore, the first capital was established in Mahoni."

After Arjun Pal's death, his second son, Sohan Pal, defeated the Khangar king and established his capital at Garhkundar. His influence gradually spread throughout the region. Sohan Pal's establishment of control over Garhkundar marked a turning point in Bundelas' history.

He was born on December 25, 1900, four months after his father's death. However, his exact date of birth remains uncertain. While there is no record of this, he was young and well-known in 1916.

Bundelkhand (Uttar Pradesh) He met Gandhi and became his follower. He shaped the direction of the freedom struggle in Bundelkhand by accepting the text of "Rathore Veer Durgadas" written by Bankim Babu.

He formed a group of youth to better demonstrate their strength. Bundelkhand (Uttar Pradesh) A meeting of his group was held in the forest near the banks of the Betwa River to decide against the British. He also built palaces in Jarakhar for the training of groups. Soon, the words of the Palaestra spread throughout Bundelkhand.

Bundelkhand (Uttar Pradesh) He also advertised it. He made many efforts for Hindu-Muslim unity. The Muharram of Rath in 1920 is a good example of this, in which many Hindu individuals, including Diwan Shatrughan Singh, provided physical and financial support to Muslims.

Bundelkhand (Uttar Pradesh) Diwan Shatrughan Singh and Shripati Sahay Rawat Bit joined the Congress in 1919 and became followers of Mahatma Gandhi. Diwan Sahay was 20 years old at that time. Diwan Shatrughan Singh, along with his workers, went to every village and market in Rath to protest the practice of forced labor and promote Khadi.

He encouraged landlords not to employ Harijans. With the help of Shyam Bihari Choubey, Diwan Shatrughan Singh founded a village called Harijan near Charkhari.

After World War I, the British were in such dire financial straits that local landowners were invited to the tehsil headquarters in Rath to solicit donations to help their soldiers.

Bundelkhand (Uttar Pradesh) All the landowners began giving money to the magistrate, but Shatrughan Singh, with his They refused to give a single penny to the British, who had enslaved the country. They declared their loyalty to their people, not to the imperial power, and left the meeting to a hero's welcome from the crowd gathered outside.

They invented a revolutionary secret language to aid their parties and used it to disseminate information about the freedom movement. They also championed the Sati incident at Tola Khangaran.

The couple is credited with inspiring people to make the three most difficult sacrifices: village donation, land donation, and labor donation. The road connecting Charkhari to Supa in Hamirpur district is the result of labor donation. Diwan Sahib donated the entire village of Mangruth to Vanoba Bhave when he visited the district in the early 1950s. Rani Sahiba defeated the then Chief Minister of Uttar Pradesh, C.B. Gupta, in a by-election from Maudaha in 1958 as an independent candidate. Rani Sahiba was the first woman to eschew the tradition of purdah in Hamirpur. During the turbulent days of non-cooperation, when Dewan Sahib was sentenced to 18 months in prison for violating Section 144, Rani Sahiba guided the revolutionaries in Hamirpur district and even broke Section 144 herself. She also inspired the women of Bundelkhand to observe the practice of purdah (purdah). Thus, she was a prominent figure in Bundelkhand and was called the "Gandhi of Bundelkhand." The couple was imprisoned several times during the freedom struggle. They spent over nine years in a British prison for their freedom struggle. Dewan Sahib was also well-versed in Ayurveda. An annual fair is held in Mangaroth in December to commemorate their birth, and over 50,000 people attend. In Bundelkhand (Uttar Pradesh), this couple sacrificed everything for the nation and donated their land to the poor. Despite coming from one of the most affluent families in Central India, this couple sacrificed everything for the country. Bundelkhand (Uttar Pradesh) is still remembered as true leaders who worked selflessly for the country and the poor.

They continued public service even after independence. They established several schools and colleges in the district, donating their land and money, and encouraging others in the process. Bundelkhand (Uttar Pradesh) It was our misfortune that no institutions were named after them or their family members. Except for the district hospital in Hamirpur, which was named after Diwan Saheb after his death. They are now the subject of folk tales and songs that commemorate their bravery. Alha singers, in particular, have some beautiful compositions that narrate stories of their lives. After 1577, we have no information about Madhukar Shah until the end of 1591. Bundelkhand (Uttar Pradesh) In 1591, Prince Murad attacked the Bundelas' territory because they did not go to welcome Murad. This news reached Akbar, and he reprimanded the prince. Sadiq Khan succeeded in persuading Madhukar Shah

to accompany Murad to Malwa. However, the Bundela chief died in 1592 before reaching Malwa. He later attended the Mughal court and was welcomed by Akbar. Thus, cordial relations were established between the Bundelas and the Mughals. Bundelkhand (Uttar Pradesh) The idea of non-cooperation is based on the premise that British rule depended on the "active cooperation of some Indians and the acquiescence of the rest," and that if Indians stopped cooperating, its downfall was inevitable. Bundelkhand (Uttar Pradesh) The movement, designed to ensure the downfall of the state, demanded that its followers surrender government-conferred titles and honors, resign from honorary positions and government jobs, boycott elections, sever ties with government and government-aided educational institutions, and boycott courts. In addition to launching a no-tax campaign, the movement also included the establishment of national schools, the establishment of panchayats, the promotion of the spinning wheel, and the boycott of foreign cloth. It is pertinent to note that Rajendra Prasad, despite his personal weakness and certain ideological leanings, proved to be one of the most sincere practitioners of these programs. Bundelkhand (Uttar Pradesh) In August, the 12th session of the Bihar Political Conference, under his chairmanship, voted to accept the non-cooperation plan before any decision on the matter was taken at the all-India level. In his presidential address in Hindi, Rajendra Prasad made a bold appeal. Several other leaders, such as Brajkishore Prasad, Mazharul Haq, Mohammad Shafi, Nurul Hasan, etc., also vehemently advocated the cause in their speeches. Bundelkhand (Uttar Pradesh) We mention here that Rajendra Prasad chose to speak in Hindi for the benefit of the large number of peasants from rural areas who had gathered to attend the meeting. In July 1921, the All India Congress Committee met in Bombay to evaluate the situation and found it overall satisfactory and conducive to playing the trump card of Satyagraha. However, Gandhi advised some more patience and continued the boycott of spinning wheels and foreign cloth until September. The government announced the visit of the Prince of Wales to India in the coming winter. Bundelkhand (Uttar Pradesh) Congress decided to add the boycott of the visit to the many boycotts already in operation. This happily created tension between Hindus and Muslims. This contributed to the faith, but overall communal unity in the country suffered a serious setback due to the Moplah rebellion that broke out against the government, which took the ugly form of attacks, murders, and forced conversions of Hindus. Bundelkhand (Uttar Pradesh) Despite this, the government launched another round of repression as a major unrest broke out, led by some Parsis and Anglo-Indians. Approximately 58 people were killed and over 300 injured in this incident. The Congress formed the Sevak Dal, whose members were required to adhere to non-violence in ideology and accept its discipline, to prevent a recurrence of the Bombay incident. However, the government banned the Sevak Dal and arrested its leaders.